e.t.s.

journal

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

the e.t.s. journal

Vol. I, No. 3 February, 1955

CONTENTS

A. Homer McCue
A Church That Gives 2

Peter Waring, S.M.D.
Why Sing? 6

Richard Reid
Schools or Scandals? 10

Charles Lloyd Taylor
Parishes in Reverse 15

David M. Flanders
A Poll on Field Work. 20

Charles E. Lange
Ecumania at B.U. 24

Gordon P. Roberts
Sacrament of Self-Surrender 28

Prof. Joseph F. Fletcher
Current and Pertinent 34

* * * * *

Editorial Board: Anthony J. Morley, Chmn.; Myron B. Bloy, Jr., Treas.; Prof. Joseph F. Fletcher; William E. Foley; Jacob A. Viverette, Jr.
Art Department: Marilyn Foley; Jane Morley

A CHURCH THAT GIVES

By Homer McCue

Five dollars and twenty cents per year! The ten-cent apathy of our Sunday School children who are taught by parents and parish alike to give only grudgingly and of necessity has yielded untimely results in the parish and national life of our church. Certainly the National Council budget is testimony to our lack of maturity in not facing up to the Church's unequaled opportunities. Statistical comparisons will be spared here since those who heard Bishop Sherrill and the National Council presentation were, I hope, adequately convinced of the Church's guilt. We ought not to evade, however, the Council's central challenge to us and through us to the parishes we will soon be serving. Are we going to reap sparingly, or plenteously? Will the 20th Century 'collection for the saints' be an exaction, or a willing gift?

Giving in the Christian community is a many-sided problem. There is the problem of providing effective channels for giving; and we have appreciated the attempts of National Council agencies to provide these. The problem of educating Christians to their opportunities can be seen in the E.T.S. community, where the giving of church leaders remains uninspired and lower than in recent years. Indeed, we are told that 10 per cent of the community is not giving. Further, the giving represented by parish canvasses, budgets, "special" Sundays, etc. has been recently summarized for most of us in the reports of annual meetings at our churches. Here is the giving which pays the bills and counts the cost. It is for the most part giving made painless, and it is no wonder that it occasions the Presiding Bishop's sleepless nights and his painful rebuke.

What can be done to change the Episcopal pattern of giving? It is clear that the starting

point cannot be with the National Council. The stop-gap, campaign method used by "Builders for Christ" asked for little and has received less. While some areas of the Church are still moving tediously toward their quota, others have assiduously complied with the quota, and not a dollar more! The starting place is to be found in the parish church where the individual Christian learns why it is he wants to share what he has with others. Let's look, for example, at Park Street Congregational Church on Boston Common which gave $215,000 for missions alone in 1954.

In 1935, Park Street Church set aside some $2,000 of its budget for missionary purposes. The Church had been sold for a time in the depression to the Boston Globe, but managed to regain its footing by renting its basement to retail shops. By 1940, a steady upward trend of giving for missions backed up the success of a Missionary Conference which brought missionaries, candidates for the mission fields, and educational exhibits into personal and vital contact with the members of the congregation. The church was thus "enabled" to respond with $21,339. (May I note that a local—and I think typical—Episcopal church of comparable size and means gave $18,630 for missionary purposes in 1954. $6,630 was raised under the Builders for Christ campaign, and the parish will presumably revert in 1955 to a missions allotment of around $12,000.) At Park Street Church, however, there has been no turning back. In 1943 the money pledged and given to missions was greater than that given by the congregation for church expenses; in 1948, the missions budget was double that of the home church; last year the same congregation and other interested persons at the 15th annual Missionary Conference pledged to home and foreign missions nearly three times the amount given for local support. From $2,000

to $200,000 in twenty years!

A number of budgetary details will provide points of comparison between Park Street Church and other churches known to the reader. The total number of individual pledges to the Missionary Conference last year was around 1700. Parish organizations and Sunday school classes contributed $65,000. Trust funds amount to $68,000 and are kept liquid and ready for us in savings banks. At the present time, the church supports 131 missionaries, most of whom are known personally to the congregation and many of whom are referred to as "one of our own." Pledges may be earmarked for any one of these persons. A budget of around $75,000 is given for the support of the church itself. Last year the first Christian Education Conference raised a separate budget of nearly $25,000. Church members are urged to tithe, though the means of implementing this duty are a matter for the individual conscience. Park Street Church does not canvass, nor does it check up on delinquent pledges. The missionary pledge loss is sometimes as high as 20% but the difference is oversubscribed by gifts made during the year.

Whatever the reason for such giving, the possibilities it presents are certainly exciting. One can hardly imagine that such money is given grudgingl nor is it the momentary response to a "successful fund-raising sermon;" and hopefully, it does not entirely stem from Park Street theology! When I asked the secret of Park Street's success, the immediate answer I received was "prayer;" the members of the congregation are asked to meet weekly in neighborhood prayer groups during the month before the missionary conference. The conference provides the chance to do in God's name what they have asked of him. A second key to cheerful giving appears to be year long education and missionary consciousness of the church's individuals and organizations. A third is the element of personal contact whereby the giver is acutely aware of the existing need, and humbly aware that this personal sacrifice is small

beside the missionary's labor of love. It is finally clear that Park Street's missionary giving is rooted in a strong faith that God will provide the growth and the harvest if man will but sow the seed and send forth the laborers.

Park Street Church found its starting point where it was, with whatever leadership and support was available. This is just where each Episcopal diocese and parish will find itself in the beginning. From here the road to faithful stewardship will in each case meet vexing problems which we may do well to begin considering now. May I close by indicating those which occur to me?

First of all, is the Every Member Canvass an effective instrument for Christian giving? Is its appeal too often understood in terms of home-town loyalties instead of the world-wide need of the church? Does its "once-a-yearness" give support to the delusions that people don't really want to give anyway, and that Christ was not really interested in our use of material things? Are there ways in which the National Council, as an educational and co-ordinating agency, could promote personal contact between the parish givers and the missionaries at home and abroad? Does the National Council's new educational curriculum seek to educate your parish to the task of the whole church which they outlined for us? Does the curriculum's definition of "redemption" recognize that it is in seeking to redeem that we are redeemed? Finally, does the Episcopal Church understand herself to be a missionary church? Has the Prayer Book formulation which mentions only the Sacraments and the preached word of God diverted our attention from the real work of God's people? Certainly the first group of Christians understood their purpose in Christ's parting command to "Go... and make disciples of all nations..."

WHY SING ?

By Peter Waring, F.S.M.D.

Journal readers may assume that opinions offered by a musician will be somewhat biased with regard to the importance of music in worship. However, be assured every effort has been made to remain objective May what is observed from the console be just as valid from your position in the Choir stall or pew.

The broad function of music in worship is to complement the spoken parts of the service and to inspire the congregation to raise its voice in heartfelt praise and thanksgiving. (Surely the unifying power of a good hymn well sung is greatly to be desired.) Although this function refers chiefly to the singing of hymns, chants and the choir anthem, the organ prelude and postlude also can aid or hinder worship.

In the Episcopal Church it is the rector's responsibility to oversee the selection and dignified rendition of all the service music. All texts of hymns and anthems should be approved by him on the basis of their appropriateness and quality. Many ministers consider church music an awkward problem for which there is no real solution. Either an unqualified organist with virtual tenure or insufficient funds prevent the development of a successful music program. However, the better acquainted the minister is with what is involved in the selection and preparation of the music and better are his chances of enlisting the cooperation of his organist, the choir, and the congregation. This implies the necessity of learning the basic vocabulary of musical terms and then learning how to evaluate music, particularly hymn tunes.

Some causes for unsuccessful progress in integrating music with the liturgical service are-

(1) failure on the part of the rector to appreciate the importance of music generally and contributions being made by the organist and the choir. This results in at least partial isolation of the music department from the rest of the church body; (2) and growing out of this situation there is a lack of personal cooperation and understanding between the rector and the organist; (3) and growing out of this situation are factions within or outside the choir—sometimes with the entire church membership taking sides.

One problem to be dealt with frankly includes conflicting likes and dislikes with regard to hymn tunes (The reign of Victoria is not over). Never should the basis for choosing music disintegrate into a negative path-of-least-criticism with the sole purpose of pleasing the vocal minority. Selections should never be made in a hurry. An attempt should be made to pick chiefly objective hymn texts. And the music must heighten the mood and meaning of the poetry. The hymn tunes for any given service should vary in mood, style, period, key and meter. The compass of the melodic line should be within the range of both men's and women's voices. These are some of the technical matters to be kept in mind. Whenever possible the hymn text should coincide with the season of the Christian Year and with the Lessons or Epistle and Gospel.

The solution to the problem of selecting hymns begins when the rector and organist work as a team and, with compromises, plan the gradual raising of the standard of music to be used. Of greatest help to the organist would be notice of sermon topics and the lectionary a month in advance. This would give the organist more time for selecting and rehearsing

appropriate anthems as well as for selecting appropriate hymns to suggest to the rector.

The strategic place to achieve a reasonable agreement and understanding of what constitutes the best hymns is the training grounds for ministers—the seminary. At daily chapel services, choir rehearsals and classroom discussions students learn the music which will help sustain them and their future congregations.

Each minister, then, preferably in consultation with his organist, should select hymns which tie in with the lessons, sermon and season. Since in many parishes the offertory anthem follows the sermon, the anthem text should supplement thoughts expressed in the sermon or at least agree with the lessons or season.

It is well to remember that in most parishes services begin and end with music. The opening and closing hymns should set the tone for, and sum up, the entire service. The organ prelude and postlude help create the proper mood before and after the service. Actually, the organist and rector might do well to consider the prelude and postlude a part of the service. If the organist needs guidance, suitable hymns which are in keeping with the service could be suggested.

A weak spot in our music is congregational singing of chants and canticles. The tunes best suited to the words should be employed at a pitch which is comfortable for men's and women's voices. Taking time to rehearse these chants and new hymns with the choir and congregation is the main step for any church which desires to raise the standard of its music. The initiative to schedule these rehearsals must come from the rector! A growing church must have a certain number of rehearsals each year—otherwise the

music is sure to languish.

Establishing a music program which can continue to grow requires a long-range (and full-time) approach from the part-time organist. He and the rector must sit down in June and make a frank evaluation of the year just past. Plans for the ensuing year (September-June) should be made on the basis of this evaluation. This would include listing new hymns and chants to be learned throughout the coming year. Without evaluation sessions organists will never gain the ability to see their job within the framework of the whole service nor its relation to the total church program. A sense of purpose and direction is most important to convey to the choir.

Here at E.T.S. we are members of the choir and also of the main body of the congregation. This experience should help us to understand and to interpret to our future parish choir members the double role which they must assume. It will be difficult to get this point across--that they are very much a part of the congregation as well as a help in the ministry of music--because they are sitting apart from the congregation, and they are apt to think of the anthem as a performance.

Three references which bring into clear focus the need for a sensitive and informed approach to church music are: M.H. Shepherd, Jr., The Living Liturgy, New York, Oxford University Press, 1946; Chapter VI, pp. 101-117. J.W. Clokey, In Every Corner Sing An Outline of Church Music for the Layman, New York, Morehouse-Gorham Co., 1945. Music in Church Report of the Archbishop's Committee, Church Information Board, London, 1951, Morehouse-Gorham.

As ministers you will need to remember that a carefully planned and well conducted service can achieve real significance only when all parts of the service combine to form a beautiful and complete act of worship.

SCHOOLS or SCANDALS?

By Richard Reid

The number of questions which were asked of Dr. David Hunter during the recent visit of the members of the staff of the National Council indicates the current widespread interest in Christian Education. This interest stems naturally from the fact that we have heard so much about "the New Curriculum." Anything new always excites one's curiosity. Such curiosity and interest about the curriculum is good. But it may also lead to a danger. It may cause us to think that the publication of a new curriculum is the solution to all the problems which Christian Education faces. Let me state at the outset that this article makes no attempt to judge the New Curriculum. For once I shall allow the fact that I have no knowledge of a subject to stand in the way of my passing any judgment at all on it. But the fact remains that no matter how good the new curriculum is, it will certainly not, in and of itself, solve all our problems. Merely to state that proposition is sufficient. Were that the only purpose of this article I could stop now. It is important however to look at the situation from a wider perspective.

Everyone admits that our present system of Sunday schools is not really adequate. They are often poorly equipped and not well staffed. Frequently they meet in over-crowded rooms. But having admitted all these drawbacks most people are willing to go on and say, "Well yes, Sunday school conditions are certainly not all that they might be, but after all half a loaf is better than none."

"Half a loaf is better than none." It is such a common saying that we all accept it

uncritically. It is the convenient reply to anyone who criticizes our present attempts at Christian education, at least as far as the Sunday school is concerned. But we must face the question of whether or not the half-a-loaf argument is really valid. That a good principle is embodied in the saying is beyond dispute. Considered on its own terms it is valid. If a man is starving and asks for a loaf of bread, it is obviously better to give him half a loaf than none at all. On the other hand, if a boy has broken the wheel on his bicycle, he is not likely to be helped much by the kind offer of half a wheel. That would leave him in just as bad a position as before.

Christian education is unlike either of the two preceding illustrations. In the first case the half a loaf was better than none. In the second case the half a wheel did not help or injure the recipient. But in the case of our Sunday schools, the half-a-loaf doctrine may very well produce positive harm. The half-a-loaf idea when applied to Sunday school can and often does do real damage. The only possible conclusion then is that we must either improve our Sunday schools to the point where they are adequate, or else abandon them completely.

What right have I to say that our present Sunday schools are actually harmful? It is a commonly known fact that children learn a great deal indirectly. We communicate at least as much, if not more, to them by our attitudes as we do by what we set out to teach them directly. The natural comparison for a child to make is between his Sunday school and his regular day school. With that in mind let us consider the education that we give to our children by our attitudes to day school and Sunday school respectively.

(1) Amount of time. The average child spends at least five hours a day in school, five days a week. That is a total of twenty-five

hours a week. The same child spends no more than one hour a week in Sunday school. Result: he thinks that religion is one twenty-fifth as important as his secular studies.

(2) Attendance. Every child knows that the law requires his attendance regularly at day school. The city or town employs a truant officer to check up on those who are frequently absent. Furthermore, every time a child misses a school session, or is late, he must bring a written excuse from his parent stating the cause of the absence. In Sunday school poor attendance is the norm. Rain, a late bedtime on Saturday (which in many cases would never be allowed on a weekday), a chance to go ice skating or off on a picnic, any of a thousand causes is deemed sufficient to keep the child home from Sunday school. And an excuse from the parents? The average Sunday school teacher would call a doctor for the child if he brought one in. In any case the parents are often the ones who think up the excuses for the child. After all the weekend is the only time that mother and dad can sleep too. Result: the child decides that attendance at Sunday school is not important. Is it any wonder that we have so much difficulty getting our people to church when they have grown up?

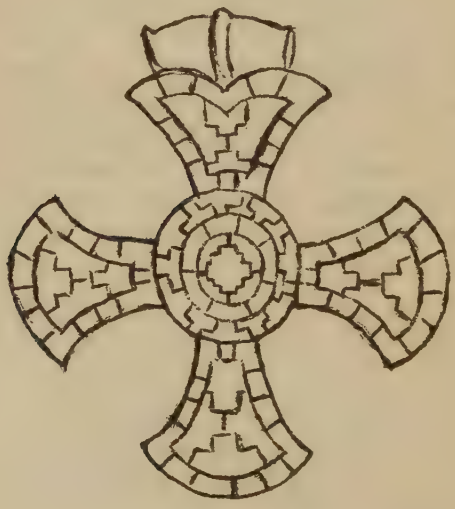
(3) Teachers. Virtually all American public school systems have certain standards for their teachers. Of course they vary widely. But at least there is a minimum. It is normally expected that a public school teacher can read and do simple arithmetic. In addition she will have a certain amount of technical know-how. What about our Sunday school teachers? How many parishes require that they pass an examination before undertaking their duties? How many parishes insist on a basic standard of training? Certainly our Sunday school teachers are loyal and devoted to their jobs. And they deserve praise for their devotion. But the parishes which allow religiously illiterate people to be the chief teachers

of their children deserve only censure. And what about the children? Do not think for a minute that they are not aware of the inadequacy of their teachers. Youngsters have a sixth sense which enables them to judge the competence of a teacher better that you can even guess. Result: the child decides that what the Church has to say cannot be particularly vital because no one cares enough to see that there are qualified teachers. Three guesses as to how this influences his attitudes toward Christianity.

(4) Facilities and equipment. There is a great deal of truth in the saying about Mark Hopkins and the log. Nevertheless the fact remains that our Church schools, with their poor classrooms which are so often overcrowded, lack of teaching aids like blackboards, infrequent use of modern audio-visual aids, present a rather sorry picture in comparison with many modern public schools. Result: the child wonders why the Church is not "on the ball."

(5) Standards of work and discipline. Here is where the chips are really down. This is the point of most immediate comparison for the student. In public school he is responsible for a certain amount of work. He is also expected and encouraged, by more or less persuasive means, to conduct himself properly. If he fails in either of these categories, he knows that there will be trouble. If the failure is serious, his parents will be called in for a conference. But what about Sunday school? The average child comes expecting to play. If the teacher tries to accomplish some work she may or may not succeed. But it makes very little difference. There are no report cards, no notes home to the parents, and no parent conferences. (At least this is true in a large number of parishes.) The result is not hard to imagine. How often does one hear a child say, "It doesn't make any difference how you do in Sunday school. It's not like school." No, it certainly is not.

What conclusions are we to draw from this? The only possible one would seem to be that our present system of Christian education, as far as it applies to Sunday schools, does more harm than good. The only solution to the problem is to remove the difficulties listed above to such an extent that the Sunday school no longer suffers so severely from an invidious comparison with the day school, or else abandon the whole system. There is nothing sacred about the Sunday school. The Church existed for centuries without them. Perhaps if we dropped them, we would be forced to find something really significant with which to replace them. At any rate it is time that we tried to do something.



Anglo-Saxon pendant cross
7th century

PARISHES IN REVERSE

By Charles Lloyd Taylor

Like the Four Horsemen of the Apocalypse, the quadruple phenomena of superficiality, indifferent participation, "busyness," and "recreationism" are running rampant through the Episcopal Church today. Obviously, if the parish church is to be a means of redemption, a place where one is brought to grips with one's failure as a child of God, repents, is forgiven, and is strengthened by the Sacraments, then these phenomena are indications of at least a partial failure of the parish church to do its job.

I would like to suggest two possible reasons why our parish groups exist on such superficial levels and why our attempts to help people feel the power of the Holy Spirit in their lives are lost is the midst of "busyness." The first is that we have lost the Christian community, the spirit of the fellowship of the redeemed, and the second is that our present parish structure is inverted and outmoded. There is no room here to cite the many reasons why we have lost the Christian community, but we can merely accept the fact that it has happened, and proceed to try to change it. The second answer may be understood if we look at the ideal parish situation, and then at the parish as it is now.

In either situation, we know men and women must first of all feel a lack of something in their lives. Unless they do, and seek an answer for that lack, they have no need for a Gospel or a Church. One must feel a need for redemption, a conviction of sin, before the parish can be meaningful. When a person admits concern, the Gospel can begin to make contact with his life.

This urgent need which cannot be filled, drives man to try various ways of satisfying that need.

When at last he exhausts all other possibilities and is driven to his knees to seek a peace with God, the ideal parish structure is begun.

Man lives in community, be it Christian or not. When this seeking for God drives man from his knees to seek others who have shared his experience, he is led to the parish church, where he gives thanks for the promise of the future, receives strength from the Sacraments, and seeks with others to find the answer to the lack which they have all felt. Some of the answers which he finds compel him to put what he has found into practice, to give service and let others know what he has found. He seeks a service group in the church where he can do this, and this is his purpose in the group, and is the purpose of the group as a whole. The thread which runs from his home through the parish church to the service group in which he participates is his own recognition of the fact that the loss which he feels is partially his own fault. The adhesive which binds home-parish-group together is his failure to come up to his own standards, his recognition of his need for redemption and his desire to meet those standards more fully.

So in the ideal parish structure, one is driven from his knees, from his worship at home, to the worship at the altar in the church, and then to a group where he can help others, a group which exists for that purpose.

In the average parish, however, this process is in reverse, it is inverted. The average parishioner is not in a group, nor does a group exist, because of any compelling sense of sin. He or she may be in a group because he has heard that these are "regular fellows" at St. Prisca's, or because she has heard "what nice times the girls have at St. Prisca's." Because these groups are connected with St. Prisca By-the-Pond Episcopal Church, they may go there, but not from any conviction that there is anything wrong with their individual lives.

Once we felt that this was enough. "Get them into the parish house and they'll soon be at the altar." We are now beginning to see the failure of this philosophy and the shallowness of the resulting spiritual life. There is no devotional life in the home, no enthusiasm for study or worship in any group. They have a dull acceptance of Morning Prayer three Sundays a month, and they wonder if the roast is burning in the oven, while the rector is reading the collect for the day.

So the process is inverted. Instead of the home-altar-group structure of the ideal parish, where our lack of satisfaction outside brings us inside the church and then thrusts us back outside again to serve others, we enter the church with no feeling of loss, through contact with some group, once in awhile get to the altar, but are seldom, if ever, driven to our knees to seek peace with God in our homes.

Is there any answer to this problem? Certainly no one answer. Men have been experimenting—as at Parishfield—for some time. What I am about to offer here is a summation of many solutions and ideas.

It would first of all appear that we have failed to convince people, or convict them, if you will, of their own sin. They feel no great lack—they see no need for redemption. They can rationalize in many ways, but unless they know deep in their hearts that the loss they feel, that lack of continuity with God in the world, is at least partially their own fault, no structure is going to be important. I say "they," but we, too, as clergy, must come to grips with the same distress, or the parish cannot be vitally important to us either.

The parish structure, therefore, must be based on a knowledge of sin and of loss on the part of its people. The parish has failed to make people aware of their need, perhaps because so many of the people who feel lack, but don't know why, are not in church, and that is the only place we try to get in touch with them! Yet we have failed even those who are

there, because the parish-house-to-altar philosophy has also failed, and we know that we can't do the job in one hour once a week. Sunday morning may be the worst possible time to convince a man of sin, on the one day a week when he may be feeling like a real person. The rector cannot do it by pastoral visitation alone because there is not enough time, and the sheep must be cared for as well as the goats.

Our inversion, therefore, is not necessarily leading to conversion. We must find some other place, some other way, some other time to approach these people, so that need, not sociability or status alone, brings them to St. Prisca's altar. How can this be done?

One possible answer is the neighborhood study group. Here a layman already conscious of his own need for redemption is given the necessary tools to lead others. He can invite a small group of people to share an evening or two a month with him. Almost any topic of the Christian faith and life will serve, so long as people are meeting face-to-face and discussing something of common concern. Their interest is more important than the topic itself. Here the parishioner finds others feeling the same lack of satisfaction that he feels, the same insecurity and desire for strength, and learns to share his needs with them. He begins to think about his failures, his needs, to face them and accept them and want to do something about them. From the devotional life of this group can come his own devotional life, as he learns how others are facing the critical issues of life in a hostile world.

This can, and probably will, lead him to seek corporate worship, to find a church, where he can share the experience of prayer and praise with others. He becomes a member of the fellowship of the redeemed. From here he can be led into a service group where he can partially repay the debt which he feels for his past life. He has been led, step-by-step, to a

service group where he feels what he does is of lasting importance to the world and to others. This group is an integral part of his whole life, not to be separated from either the corporate worship of his parish church or his devotional life at home. Unlike many of our typical parishioners, he cannot do without a single part of it.

Here the aspect of Christian community must be recognized. When he does become part of the corporate worship of the church, in our usual parish, we split up his family. His children are off in Sunday school, some of his neighbors and maybe his wife are downstairs teaching Sunday school, and the family never worships together, nor do the members of the Christian community. Community becomes fiction and corporate worship is sub-divided out of existence. As one possible solution, let us instead call the Christian community, the members of St. Prisca By-the-Pond, to worship together at an early hour on Sunday morning. Morning Prayer with children's choir is carried through with no additions, with the whole family present. Then let the youngsters leave for Sunday school, if it cannot be held on any other day, while the adult community worships together at the parish Eucharist. Once we are meeting together at God's table every Sunday, we can hopefully begin to break down the social barriers outside and make the Christian community a real community.

Eventually the discussion group which led our worshiper into the sanctuary breaks up, as the need which it was meant to fulfill is fulfilled. He starts another group where others like him, are brought to an awareness of the lack of something in their lives, and begin to see what that lack really is and how it can be partially filled. In growing concentric circles, St. Prisca's engulfs and changes a whole community. The redemptive process is at work.

There is no one answer to these problems, only the attempts of men to throw off the shackles of mid-Victorian traditionalism and to seek to bring men to a knowledge of God in whatever way possible. If inversion does not lead to conversion, and if in small groups men may better be brought to a knowledge of their own sin and selfishness, then our present parish structure has got to go!

A POLL on FIELD WORK

By David M. Flanders

One day recently I was talking with a member of the faculty about the value of field work and he asked me why I didn't make a study of the opinions of the students and formulate some ideas concerning the value of field work. I decided that I would follow the suggestion, and the following is the result of this study. Rather than simply express my own views of the situation, I decided to take a poll and then try to make some sense out of the opinions that I received.

I found that out of the eighty-five students who were polled, seventy-six teach Sunday school and of the seventy-six, forty-five think there is little or no value in it. Of the forty-eight students who have charge of Y.P.F. groups, twenty-seven think there is little value in this experience. The statistics of the rest of the poll are these: ten students do not feel that the parish is receiving any value from their being there. Ten do not enjoy Sunday work. Thirty-

seven students say they would not go to their parishes if it was not required. I think it must be declared here that the reason is often because the parish is too far away or the churchmanship not to the liking of the student. Eleven students do not like working for their rectors. Twenty students feel that the rectors are not competent advisors of their work, and twenty-two students feel that their Sunday experience is not contributing toward making them more effective in their future ministry.

All in all, I think the poll shows that in the field work situation there leaves much to be desired. On many of the sheets I received so many qualifications that they are far too numerous to report. May I say, however, that the negative answers which I received above were flat "no's." This, I felt, helped a great deal in giving a more accurate picture than if I had included the modified "yes's" in the negative column.

Before I actually launch into my interpretation of the poll, I would like to record some quotable quotes which I received on the polls. "I have a Sunday School class which even the rector could not handle." "The main value that I receive from my field work is the money—otherwise it is time wasted." "My rector is a poor supervisor of anything." "Last year I enjoyed my field work." "The Sunday School is careless, sloppy, and overcrowded." "I enjoy working with the girls but the rest of it leaves me cold." "Beyond eight to ten hours a week, the work becomes less valuable for the time spent, I should think. I am, however, <u>just</u> a Junior."

This is the result of the poll. Now, what does it all mean? I feel that the percentage of students who are unhappy with their field work situation is large enough to warrant some serious consideration. One of my original thoughts on the

situation was that the rectors of the various parishes should be instructed as to the nature of the training of the seminarian. If we could answer the question, "What am I supposed to be doing here and how is this training to help me later in my ministry?" then we would be a long way toward the establishment of a fruitful Sunday experience among the parishes with which we are involved. If the rectors of the various parishes could be consulted and come to some conclusions as to what should be the duty of the seminarian, then I think that the situation in many instances would be greatly improved. On the polls, this seemed to be the sentiment of many students: that their duties be defined.

I feel that on the question of the value of Sunday school and Y.P.F. training, one of two things should be done. Either the situation at the particular parish must be clarified and the seminarians given support in their enterprises, or the students here at the seminary should take severe stock of themselves to see why it is that this type of training should be considered so worthless. I am not willing to dismiss the possibility, or perhaps the probability, that a great deal of difficulty lies with the students and in their attitudes. If this is true, then something should be done here at the seminary to rectify the situation. Too often, I feel, we regard some of the duties which we have as menial tasks. Too often we think because we are in seminary, we should be carrying half the load of the parish upon our shoulders. Teaching Sunday school and having charge of a Y.P.F. group is just as much a part of the whole growing process as preaching a sermon once a month. These are all parts of the whole body of Christ's Church and must be kept as healthy as any other part.

I would propose a system of progression for the seminarian in regard to his field work. In the Junior year I think it is not only best but preferable that the student do little outside of teach Sunday School

and/or run a Y.P.F. group. I say this because of the academic standards which are set by the school and which the seminarian must live by. I feel that a Senior, however, should have the opportunity to preach once a month or every six weeks along with some other duties. As to the Middler, I feel that he should have an oar on both sides of the boat to propel him smoothly into his Senior year without the transition being too great. Upon entering his Senior year, the student is overwhelmed by the immediate prospect of full parish responsibilities. If his awareness of what lies ahead could be progressively heightened during seminary, he could pass more easily from seminary into the active parish life. But such awareness does not come from three years of teaching Sunday school and nothing else.

I think that this progression theory could be adapted to the missions. Most of the reports from the mission field indicate that justice cannot be done to both the mission work and to the academic work. Therefore I would propose a Junior, Middler and Senior member for each mission. It would take a great deal of the load from the shoulders of the students involved, and both time and conscience could be more easily reconciled. In this way the work could be more evenly distributed; the incoming member could do many of the tasks which take up time for the older members, and at the same time gradually grow into the life of the parish. As to the money problem, I think that if the missions are worth keeping open at all, then they are certainly worth five or ten dollars more per week. This would seem to me to be a relatively small problem, if indeed, it is a problem at all.

The final step that I would propose as being most helpful would be to have a series of seminars and discussions at the beginning of the school year to establish what the student would like to

do and to instruct the incoming class on the purpose of field work and how they can best accomplish their duties. With the combined education of both the student and the rector as to the whys and wherefores of Sunday work, I feel the situation could be greatly improved, and that it could become a more meaningful experience for all of us. I would propose the purpose of field work myself but I do not know what it is--no one ever told me.

ECUMANIA AT B.U.

By Charles E. Lange

It is a masterpiece of understatement to say that it is a rather unique experience to hear the voice of his Satanic Majesty the Devil emanating from an erstwhile Christian pulpit. Yet it was the dubious privilege of this writer to be exposed to such a revelation from Below in the course of the Interseminary Conference at Boston University two weeks ago.

Full of ecumenical zeal and brotherly forbearance, I took my place in the chapel as the opening exercises got underway. We commenced by lustily singing a vaguely Christian hymn. A starry-eyed youngster then mounted the pulpit, and with evangelistic fervor flashing from his eyes, announced a reading on "Life". There followed a vibrant reading of a passage from Thomas Wolfe, to the effect that the life force is a fine thing, in fact, like the fizz in club soda, practically indispensable. From which it follows, *prima facie*, that the *joie de vivre* is the true clue

to meaningful existence. Live it up, and you're tuned to the divine frequency. To drive this home we then joined in another vaguely Christian hymn.

(To guard against possible aspersions on the scientific objectivity of this account, I would like to make it clear, in the jargon of the day, that this is a purely existential reaction; or to paraphrase Mr. Bloy, a guts-response.)

To resume the narrative of our macabre little nightmare: the starry-eyed master of ceremonies now took on a tragic air of ominous significance and announced a reading on "Death". Not one, however, presumptuously to foist his opinions on others, he turned the pulpit over to a much more august authority on the subject, the bosom pal and drinking buddy of old Faustus himself—you guessed it—Mephistopheles.

I've sort of gotten off the track, however, by mentioning Faustus, since his Satanic Majesty came to us with the compliments of G. B. Shaw and an excellent phonograph recording of Don Juan in Hell. Old Mephistopheles was quite delightful, as only Shaw can make him, and he really did a charming job of presenting the death instinct as the sine qua non of human existence. What sort of captivated me was the complete ease with which he filled the pulpit usually appropriated by the spokesmen of Jahweh. This Satanic savoir faire and sense of the fitness of things had a deep effect upon the young master of ceremonies; for him this was obviously an enriching experience.

A jarring note was then thrust in, alas! An interloper from the epistle-side of the chapel (I use the term in a strictly geographical sense) took over the service and distracted us from communion with the Nether Powers by announcing some saccharine hymn of the Jesus-meek-and-mild variety (omitting

the name of the mythological carpenter of Nazareth, however). Then came the grand synthesis. Drawing together the soul-rending dialectic of Life and Death was a reading from Richard Paton pertaining to the Church of Tomorrow. Said I to myself, Aha! Comes now the great key-concept to unravel this great paradox. Nor was I to be left wanting. We were told in no uncertain terms that the Church of Tomorrow must be a Rotarian glad-hand society, into which the Ipana-Smile is the sole requirement of initiation. The Ipana-Smile is, as it were, the outward and visible sign of an inward and spiritual grace.

On the heels of this great pronouncement, we all "centered down", as the Quakers say, and pondered the marvellous things which had bombarded our ears. Then, still shell-schocked, we quietly filed out to dinner.

Let us now shift gears and seriously consider the far reaching implications of this performance. To begin with, it is my conviction that the pulpit is a place set aside for the preaching of the Word of God. Moreover, I would affirm that where the Sacrament of the Word has been proclaimed, that place has been sanctified by the presence of the Word. It is therefore as unseemly for humanistic and sceptical doctrine to be promulgated from a Christian pulpit as for the Black Mass to be celebrated before the altar. This is in no way to disparage the literary excellence of Shaw's satire, nor to deny its timely reminder to, and judgment upon, Christianity. But this hardly justifies its substitution for the Word of God in a pulpit consecrated for the preaching of that Word.

The motivation for the presentation at B.U. lay in the fact that the leaders from the evening were Universalists from Tufts. To them, this service epitomized the best spiritual values garnered from their experience. While such a performance must be anathematized when advanced in a supposedly Christian

setting, it would be unfair not to admit the sincerity of those who perpetrated it.

This points to a fundamental question in regard to the Interseminary Movement's function as an ecumenical organization. It would seem that by definition the ecumenical movement is concerned with greater understanding and fellowship among all believing Christians who constitute the Church as the Body of Christ. As Christians we are bound by our common allegiance to Christ as our Lord and Saviour to enter into closer fellowship through Him.

But if the postulate of this ecumenical fellowship is the sovereignty of Jesus Christ, does it not vitiate the very ground of that fellowship to include within it, as leaders of worship no less, those who reject the Lordship of Christ in favor of a fellowship of goodwill sustained by humanistic philosophy? Do we not do a grave disservice to the ecumenical movement by watering it down to the level of a catch-all forum for every misguided humanist of noble intentions? From a missionary perspective, how is Christianity to reach out with a message of hope and redemption to those floundering in a sea of relativistic universalism, if the Church does not distinguish itself from the unbeliever?

If we as Anglicans, holding to the mainstream of historic Christianity, hope to do our part in making the ecumenical movement a vital force for the spread of the Gospel, then is it not our bounden duty to participate wholeheartedly in the movement and help it steer clear of the sub-Christian perversions to which it is susceptible? It is not enough simply to reject these perversions. When we discover false prophets within the ecumenical movement is it not then incumbent upon us to affirm in boldness and humility the unalterable prerequisites of the Christian faith? Here is the ecumenical challenge to each and every one of us.

SACRAMENT of SELF-SURRENDER

By Gordon Page Roberts

The Fourth Gospel tells us that when our Lord first appeared to his disciples after his resurrection he said to them:

"Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any they are forgiven; if you retain the sins of any, they are retained."

The staunch old-guard tradition of Protestant individualism tells us that to go to confession is a Roman practice and a Roman error—superstitious, contemptible, dangerous.

The un-staunch, slightly secular, new-guard notion tells us that confession is undesirable, but you've "got to get it off your chest." So modern Protestant pastoral counsellors and other release experts have been striving to achieve the therapeutic result of confession without having actually to go to confession. In secular circles this striving has taken form from the exhibitionism of autobiographies, "true stories," and poetic outpourings on every level of taste, to the "telling it all" to a psychiatrist, bartender, friend, or "group".

Today, many sincere Christians are striving to see through the maze of falsified fact and inherent contradiction in a non-sacramental approach to confession. As they grub in the tub of modern therapeutic ideas, many are beginning to realise to their horror that the Protestant reformers threw out the baby with the bath.

In the matter of confession, the Episcopal

Church is in a unique position among Protestant churches. It never officially repudiated the truth about confession as a means of grace and healing. The sacrament of forgiveness was for many years almost ignored by large sections of the Episcopal Church. But during the past few decades more and more churchmen have become familiar with this channel of grace which is accessible to every sincere seeker. Many ignorant, unhappy and mentally disturbed people, as well as routine sinners desiring a more real sense of God's healing presence, have tasted sacramentally the fruit of God's action in meeting man's need for forgiveness...not just in emergencies, but at all times. If the Episcopal Church means to fulfill its divine commission it must freely and frankly set forth and emphasize all its God-given spiritual resources. It is when clutching at threads of Christian faith and practice that men cry out against the failure of the Church. A lamp when kept under a bushel too long goes out, and gives light to no one.

From the individual's point of view it is convenient and comforting to believe in the sufficiency of a confession "directly to God." It is comforting and convenient because this belief makes no definite demands upon the individual. The question is, however, do most individualists who hold this view actually bother to make a full, complete and sincere confession to God? Certainly occasional serious offences will sufficiently arouse an individual to pray to God for forgiveness. But does not this individualistic view of repentance have as a primary motive the hope that the individual's prayer can somehow fix it so the individual won't actually have to own up to his sin and its consequences? Naturally, a prideful human being feels strong resistance to the self-surrender that confession involves. Even psychoanalysts say that they meet this resistance in their patients. Naturally, a prideful human being tends to rationalize

his repulsion from the thought of humbling himself..."It's Roman"..."It's the Catholic Church's way of getting a grip of fear on its people"... "It spreads priestcraft"..."Who's the priest to presume that his absolution is effective or his counsel valuable?" Naturally, a prideful human being does not find it pleasant to admit his misdeeds before his fellow human being as well as before God. For, like a puppeteer, the individualist can make his God say whatever he want him to say.

All that is easy. But it is not so dangerously easy to repent in the presence of a fellow who is the chosen representative of the congregation of the faithful, the Body of Christ, with whom the sin has broken fellowship. Confession, like much other healing medicine is not particularly pleasant to take. But how can repentance be strong and real without being as outward and visible as the breach which occasions it? Must not the reconciliation be at least as real as the break in fellowship which makes it necessary? For sin not only offends God, but also the congregation of the faithful which is the Body of Christ. Therefore, confession is due to the Church as well as to God; or better yet, to God in his Church. As Christians believe God forgives them their debts in proportion as they forgive their debtors, reconciliation with God is directly dependent upon reconciliation with fellow men. You cannot have one without the other.

Reconciliation with the Head can only be achieved through reconciliation with the Body. We know that the Body of Christ, the Church, is the vehicle of Christ's divine purpose in the world, founded by him, and used by him in spite of its flesh and blood weaknesses and the sin of its human members. And we know that the Body's ordained representatives have been empowered outwardly and visibly to absolve and restore to fellowship. Forgiveness, then, is not merely spiritual and invisible. It is sacramental. Since man is both body and spirit, full penitence shows itself as outwardly and visibly as does the inward and spiritual dis-grace called sin. True reconciliation

must be visibly acted out. For true repentance is the full response of the whole man—body and spirit—that results from a true vision of God and self. Very different from a godless wrongdoer's morbid introspection, the Christian sacrament of forgiveness comes not from ourselves, but from God acting in the power in his Holy Spirit.

Some accusingly say that a man can go to confession and then callously go out to sin again. Of course, this is ridiculous. Any instructed Christian knows that God's gift of absolution cannot be received without a sincere purpose of amendment of life. Abusus non tollit usum. Absolution is from God alone. The chosen representative, the priest, gives the outward and visible sign of forgiveness on behalf of the congregation of the faithful who are the Body of Christ. God grants the inward and spiritual forgiveness the moment the sinner has truly repented and expressed his purpose to amend his life.

As in all sacramental thinking, in the case of the sacrament of forgiveness the Christian must beware both of a false, unrelated, individualistic inwardness, and of an erroneous interpretation based on gross externalization. Protestant thinking usually comes nearer losing its sacraments to the Scylla of internalization rather than to the Charybdis of externalization. The later demon has damaged much of Roman Catholic thinking on the sacraments. The Episcopal Church has wisely recognized the voluntary character of the sacrament of forgiveness; or, for that matter, any sacrament. Episcopalians should therefore be less prone to fall into shallow mechanical attitude that often results from the obligatory use of a sacrament.

Unfortunately, however, the stiff-necked tradition of Protestant individualism, with its

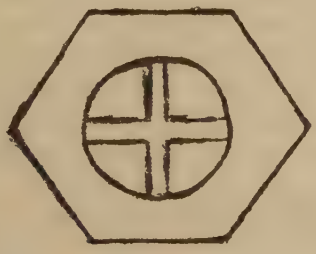
ideal of strict self-sufficiency, has prevented many Episcopalians from developing the healthy objective attitude toward sin that can come from a proper use of the sacrament of forgiveness. But, in an age of increased personal stress and social upheaval many have come to realize that a stiff-neck of any variety is of little help. It's when one cannot keep his own neck stiff that he's most ready to receive a more secure framework for his insecure life. Though it may have salved some individual consciences in ages past, in our highly organized modern society individualism fails to cope with the abiding sense of social and corporate sin as well as with the individual's need for cleansing. The sacrament of forgiveness realistically recognizes and dramatizes the individual's involvement in an essentially non-Christian society of shared guilt.

Finally, before concluding this too brief paper, we must at least recognize, as Cranmer did, but most other Protestant thinkers have not, that the Holy Spirit performs a dual function in the sacraments. He both cleanses and strengthens. The sacrament of forgiveness provides not only a therapeutic release for tension and morbid sense of guilt. It also brings an awareness of God as a very present help in trouble and temptation. We have the windows of our soul cleaned to get rid of the dirt of sin. But, more important, we have them cleaned so as to admit more of God's healing light and radiant power. It is unfortunate that Christians outside of the Roman Communion must be fairly advanced in their spiritual development before they're moved to tap the resource of spiritual healing in the sacrament of forgiveness. This is understandable considered in the light of the testimony of the Saints that consciousness of sin increases proportionately with consciousness of God and his utter holiness. But the more mature in Christ are not the only ones who need the pwoer of this sacrament. "If we say that we have no sin, we deceive ourselves, and the truth is not in us..." Therefore, the sacrament of forgiveness is really important for all men and should

be presented to adult candidates for baptism and confirmation as a normal part of the Christian life. As a ground of Christian thanksgiving, it should become a regular occurrence in the seasonal rhythm of the Christian year. An intelligent man does not wait for mud to cake on him before he decides to take a bath.

The Church through which Christ now carries on his ministry as "purifier from sin" has the divine commission to help men and women realize in practice the meaning for human life of the Incarnation and the Atonement. As the Creed of the Church ends by asserting belief in "the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins...," so the sacrament of forgiveness is a climax in the permanent and normal state in which Christians are to live. The actuality of the act of self-surrender in the sacrament of forgiveness makes it an integral part of sacramental Christian living, the fruit of which is healthy-minded activity in the service of God and man. The sacrament of forgiveness is a gift from the loving God who knows the needs of his children. By the power of divine love, he cleansed us at baptism. By our own frailty we fell again into sin. But he does not cast us out. Rather, his never-failing love extends to us this sacrament of self-surrender, wherein as often as we humbly and realistically repent, we may receive again our Lord's assurance...

Him that cometh to me I will in no wise cast out.



CURRENT and PERTINENT

Some Articles Reviewed
By Prof. Joseph F. Fletcher

For those who yearn to see the Christian faith bear fruit an hundred fold in America, possibly the most important article of recent vintage is Wayne E. Oates' "The Cult of Reassurance" in Religion in Life (Winter, 1954-55), which dissects Norman Vincent Peale. William Miller (of Smith College) wrote a highly diverting and socially shrewd account of Peale's "Power of Positive Thinking" in The Reporter (Jan. 13, 1955). It was a clever and suggestive description of our new pseudo-Christian version of Coue's "every day in every way I am getting better and better." But Professor Oates (who is widely known and read as a contributor to pastoral theology) has written a profounder and more devastating critique of Peale's popular profit-and-uplift ("what's in it for me?") and success religion, utilizing the insights of theology and of pastoral psychology to expose Peale's fallacies.

Prof. Oates rests his analysis on both the currently popular "Power" book and on Peale's earlier A Guide to Confident Living, and suggests parallels with other wonder-drug doctrines such as Sheen's Peace of Soul and Liebman's Peace of Mind. He is careful to set out first Peale's main contentions, and to explain the appeal they make by means of the "Psychology of the realized wish," Charismatic healing in faith cult, auto-suggestion and "E.S.P.". Only then does he show how "the most effective criticisms are religious ones," and why certain mental mechanisms are ready at hand to over-simplify faith and to falsify realities. For preachers and teachers who wish to deal with Pealism in a serious vein, even though the Miller approach is equally legitimate, the Oates article is the more valuable.

Gerald Runkle (philosophy professor at the

University of Georgia) has an equally powerful light focussed on Pealism in his "Does Spiritual Faith Insure Physical Benefits?" in Theology Today (Jan., 1955). Prof. Runkle links Peale's "successful living" with William James' "Will to Believe" and Blaise Pascal's "Misery of a Man Without God." He finds three basic kinds of benefits allegedly to be won by this profit-approach to religion: (1) Inward peace of mind. (2) Worldly success. (3) Special consideration after death. St. Paul's "fool for Christ" is compared to the popular "religiosity" of "Don't be half safe. Money-back guarantee. Don't miss out on the source of power. Get plugged in. Or, go down to church and get your battery charged."

In the annual survey of literature on ethics and moral theology in Theological Studies (Dec., 1954) John R. Connery, S.J., points to this profit-approach to religion (it might be contrasted to Paul Elmer More's "skeptical approach") in the form of Moral Re-Armament (MRA) of Frank Buchman's movement. This MRA has more recently been criticized by a commission of the Church Assembly in England, not only for its strange "theology" but also for its over-simple pretense of settling such issues as the Kikuyu revolt against colonialism in Kenya by "absolute love" and "absolute purity" and "absolute honesty"! We would all do well to read over these annual surveys, which each year cover general treatises, personal and social ethics, medico-moral problems, sex and family matters, and nearly every phase of the developing literature of Christian conscience. Needless to say, the comments are colored by the "unreformed" doctrine of the writers (Society of Jesus.).

The wives in our seminary community, certainly, but everybody else too, will want to read a thought-provoking discussion of women in relation to the ministry of the Church. It appeared first in the September (1954) number of Theology, in two articles: one by Dr. Sherwin Bailey (author of The Mystery of Love and Marriage) and the other by Miss E. M. Thrall,

on "Women and the Church's Lay Ministry" and "The Ordination of Women to the Priesthood." In the current number of Theology (Dec., 1954) the discussion is carried along by G. F. Hilder in a statement entitled "Women and the Ministry." In view of the General Convention's decision for the American Church that women cannot even sit in the "lay order" of PECUSA, the discussion should be read, marked, learned and inwardly digested. Is the exclusion of women from not only the ministry but even from the triennial general synod a truly "different class" membership or actually a second class membership?

Like women, negroes are discriminated against in Church life. (But not as many negroes appear to like it as women do!) Something of what this means for parish life, for the "growing edge" of the Church, is explained in a vigorous and trenchantly phrased article in The Witness (Feb. 17, 1955), "Perils of a Non-Integrated Church" by Kenneth Hughes, rector of St. Bartholomew's here in Cambridge. He stoutly tackles his subject, in the fresh light of the Supreme Court's decision about segregation in the schools, by starting with a remark made at E.T.S. by Prof. James Cleland of Duke University, in the first Kellogg Lectures at the Mid-Winter Alumni Reunion in 1953: "The last two bulwarks of white supremacy in America will be the small church-related college and the local church." (Dr. Cleland's lectures are now in book form, The True and Lively Word.)

And in the same number of The Witness is an amazing first-hand story, "Story of the Week," by Anne Brad of how her husband has been convicted and sentenced to prison, and she is now indicted, for "criminal conspiracy" because they sold a home to a negro friend in a white neighborhood!. She is a life-long Episcopalian; he a convert from the Roman Church. Our own Church leaders have done nothing to defend them for their matter-of-fact practice of what the Church always teaches and preaches: "the clergy have been most kind personally; they have called and sympathized."